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THE HERALD THE GOLDEN AGE.

Vol. 7, No. 4. April, 1902.

ONE PENNY.

ENTERED AT STATIONERS' HALL.

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To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth-by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God-physical and meral-as a practical remedy for the misery and disease which afflicts Mankind

To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianite

To advocate the adoption throughout Christendom of a bloodless and natural diet, because the practice of eating the flesh of animels

1st.-A violation of one of the most important Physical Laws which govern man's being, and the cause of a large proportion of the disease and depravity with which our Race is cursed.

and .- A transgression against Moral Law, because it involves the nineencre of millions of sentient creatures, and the infliction of an appalling amount of cruelty which is totally unnecessary,

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes Companions and Associates—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only

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Sidney H. Beard

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ONE PENNY

"Watchman, What of the Night?"

"Every young soul ardent and high, rushing forth into life's hot light; Every home of happy content, lit by love's own mystical light; Every worker who works till the evening, and earns before night his wage; Be his work a furrow straight drawn, or the joy of a bettered age; Every thinker who, standing aloof from the throng, finds a high delight in striking with tongie or with pen, a stroke for the friumph of Right—All these know that life is sweet; all these, with a Consonant Voice, Read the legend of Time with a smile, and that which they read is "Rejoice,"

And how very natural! for as one takes an intelligent and impartial survey of life to-day one cannot help being struck with the fact that there is, in our midst



a great desire growing deeper and deeper into the hearts of men—to help someone or something nearer to that lofty ideal expressed by "and thy neighbour as thyself." The year 1900 closed a century remarkable in History alike for its commercial as well as its intellectual progress and I venture to prophesy that the year 1901 ushered in an age which will

be equally remarkable for its moral and spiritual development, for everywhere I see the dawn of a new day in the growth of that spirit which seeks another's good.

I see men and women on all sides, in their own way and on their own lines, seeking to help and uplift their less fortunate brothers and sisters in life.

Probably there never was such an age when so much was being done for "nothing."

Hook at those dense centres of population, known as the "slums" and there I find the noble heroism, the silent devotion, and the faithful service which men and women are rendering to others in distress.

In our villages I see repeatedly, the nameless men and women silently passing on with a gentle smile the "cup of cold water" without expecting any return.

Hook at the hospitals and kindred institutions and there find suffering and pain being dealt with by loving hands and kindly thoughts.

Some find an outlet for their energies in the "Temperance Movement" and there fight evil in some of its grossest forms.

Some take to "slumming" and there amidst all the difficult—probably the most difficult—conditions of life they live out their ideals in silent patient service, often paying the penalty or martyrdom for their heroism and toil.

Some seek to make the New Evangel of "Humanity in Diet" the magnificent outlet for all their highest powers of body and spirit, by endeavouring to prove to the world that in the unfolding of the great law of Love, the sub-human creatures claim our protection and our care; and that until man has ceased to eat the flesh of murdered creatures no complete realisation of the perfectly altruistic spirit is possible

but whatever the work and whatever the outlet, the great fact stands out clear in the Heavens, that a new spirit is upon the face of the people, to help to uplift and to purify.

What a vision this is! "The Watchman saith, the morning cometh." The world uplifted by willing hands and pure hearts—the world filled with music, instead of the bitter cry—the world full of glad tidings, even when the feet are weary, the hands heavy, and the light of the soal dimmed—the world made cheery and bright with sorig, the song of pure eyes, of glad hearts and happy voices, all the outcome of the Great Peace within.

What a vision! the world freed from cruelty and from suffering; the great sorrows of men and the long drawn out agony of beast and bird, all folded in Love's great big arms and carried away forever from our midst.

What a vision! the whole realm of Nature at peace, perfect peace, with man. Desire to kill and destroy gone; indifference to cruelty, gone; and instead the spirit of Love filling all, controlling all, by resting upon our souls like the dew, jewel-like, upon the little tender blade of grass as it croeps up through the earth to kiss the light.

What a vision! a world in which all thought, spoken and unspoken is pure and undefiled—in which all action is noble and honourable and in which life becomes "one grand sweet song."

This, O my reader, is the vision which you and 1 have to bring to, and make practical for, all in the daily life of to-day.

Not to be seers merely—dreamers of the future that is to be—such a condition renders us useless for a practical age and "leads to failure's dark and dim morass."

But after we have been under the shadow of the cross and seen its white rose promise of an Immortal destiny; after we

10000

have firmly grasped the grandeur of our Ideal; after having been entrusted with the Light within, with a knowledge of what is to come; after standing alone on the Mountain Top of Eternal hope and lofty desire facing the ever deepening light of the Coming Day after all this, then we must learn how to go forth with toiling hands and feet to attain to those very same ideals which have thrilled us with their mighty music. Then we must seek to make our revelation known to all who will follow Truth whilst daily serving their fellow-men.

"By their fruits ve shall know them "-and we must not be known as dreamers only, but as "practical idealists" seeking to live out, without a sneer, or reproach, because of the spirit which others may manifest towards us, the Truth which we have embraced.

And this then is my message - Dream by day and by night of the Ideal life: aspire after the very highest that faith in God tells us is to be attained: fill your mind with all the strong vigorous beautiful thoughts possible: drive out of your human temple all that harms it in any way, in food, and in drink; retire each day for a little while into the Silence where the Master can speak to you-and then go into the world of men and things and live your life, openly and honestly, if you, too, would be a worker in the world's progress. Having had your vision of the Ideal, go and live it out fearlessly and faithfully. Live it in His name. It will not be easy; it may be very difficult, BUT LIVE IT whatever it costs.

Amidst any passing darkness or gathering gloom lift up your eyes to the Everlasting Hills: keep alive the zeal of a mind pure and strong; cling to the visions you have had, and there will be for you that greatest of all rewards—the eternal honour of having been an essential link in God's great chain of loving service, because you have given your noblest efforts for the highest and best within you, and you have sought day by day not only to dream, but to act--not only to meditate. but to live -not only to treasure up within, but to love.

Harold W. Whiston.

THE DAWN OF TRUTH.

The sometimes gleams upon our sight Through present wrong, the eternal right!



And, step by step, since time began, We see the steady gain of man. That all of good the

past has had Remains to make our own time glad, Our common daily life divine, And every land a Palestine.

For still the new transcends the old, In signs and wonders manifold; We need but open eye and ear, To see God's mysteries always here.

Through the harsh noises of our day A low, sweet prelude finds its way; Through clouds of doubt and creeds of fear A light is breaking calm and clear.

Henceforth my heart shall sigh no more For olden times and holier shore; God's love and blessing, then and there, Are now and here, and everywhere,

J. G. Whittier.

Euthanasia or Truth?

"Tell us smooth things, tell us smooth things, Never mind whether they are true!'

his is the cry of the world to-day; and the mercenary teachers speak smooth things in abundance knowing full well that they are thise.

It is the old story "them as has money and no brains is made for them as has brains and no money" but when the truth of God is made the subject of the gamble, the results are, as might be expected, appalling. "No man can serve two masters: ye cannot serve God and Mammon." It is quite clear which the teachers serve.

How will it all end, how can it all end but in destruction? Anæsthesia, anæsthesia at any price, the truth is so rough, so ugly, so cold, why should we face it? Let us refuse to face it and sleep.

And yet that sleep is like that of the man lost in the snow, it is the sleep of death.

Why should the truth be other than rough and ugly? It is always rough and ugly to those who have done evil.

And we who inherit the results of a past and present renowned for its injustice and merciless ferocity, how can the truth, the real truth, be smooth and pleasant to us?

Have we not robbed and murdered our brothers, dishonoured our sisters, and battened like vultures and hyenas on their bodies and souls? How can the truth, the real truth, be sweet and pleasant to us? Might has been right instead of right might.

And the teachers say "Yes, glorious competition, and the weaker must go to the wall. It has always been so, it must always be so."

"Justice is very beautiful in theory, but in practical life it is nowhere. Mercy! What mercy is there in a wolf or a vulture?"

True, my friends, there is none, and you then proclaim yourselves wolves and vultures, and there is nothing within you to which robbery, murder, destruction and hate sound terrible; and justice, mercy and love sound beautiful.

If so, then the soul of man is already dead, and the dead need no anæsthetic.

But what of that poor body still showing signs of life, writhing horribly close to the edge of that awful precipice, and calling fearfully "Tell us smooth things, tell us smooth things."

Is there no hope? Will the future be just as the past anæsthesia, euthanasia? Is evolution a dream and man's boasted enlightenment and progress a mirage?

Will be fall over the precipice and perish as so many have done before?

What alternative is there, what hope is possible? Is not this cry for anæsthesia and euthanasia the end of all?

Yes, there is just one hope, a feeble one it appears, for some two thousand years ago "a man" who had lived a most beautiful life said "if any man will come after Me, let him deny himself and take up his cross daily and follow Me."

What did this mean, what does it mean to-day? Not anasthesia, not enthanasia, there is no cross or self-denial there.

But this teaching has not been popular, it has not been understood, the possibility of following it has even been denied.

It has been covered with the wordy rubbish and rascality of centuries, and sophistry has whittled it away till nothing of its truth is left.

And so to-day we see the poor sufferer whom this teaching would have saved, dying miserably and calling for amesthetics. The teachers elected to serve Mammon and the sufferer has been told the lies he craved to hear.

Too late! Too late! Is it too late?

Self-denial, unselfishness, the poor sufferer has never heard of such a thing, the idea falls strangely on ears deadened by luxury and every form of self indulgence. "How hard is it for them that trust in riches to enter into the Kingdom of God." And yet in front is death and the edge is close under his feet; will be turn from his amosthesia and grasp the naked hidrons truth, that all these years he has been a liar and a murderer and a ruthless savage, and that what he sees now is the result?

If so the cry will change, it will be no longer "tell us smooth things, tell us smooth things, never mind whether they are true"; but "tell us true things, tell us true things, never mind whether they are smooth."

Self-denial, unselfishness, dare to face the truth, the hideous terrible truth, for there is no safety except in facing it.

Back, back by the way that you came. Undo the evil, work in its place the good, turn robbery into justice, turn rapine and violence into mercy and love, and there may yet be some hope for the poor sufferer, not oblivion and extinction, but life and health.

Will truth be put above all, will that beautiful life be followed in humble simplicity, will the self-life be put away, and self-denial and the cross be grasped in its place: will mother earth ever blossom under the feet of man with justice, mercy, brotherhood, and love?

Watchman, what of the night? Is there any hope? Will the poor sufferer be saved?

And the watchman answers with tears in his voice, "With men it is impossible, but not with God: for with God all things are possible."

Alexander Haig

THE BETTER WAY.

Of whom (himself among the dead And silent) this word shall be said;

—That he might have had the World with him, But choose to side with suffering Men, And had the world against him! E. B. Browning

The Great Silence.

Power, the one Life. Let us be still in the truest and deepest sense of the word, and feel that power. It is the Ali in all. It knows no space. It knows no time. Its slightest activity is universal and eternal. It surrounds us here and now; in this present life, this beautiful world of nature, of law and order; this inner world of the ught and soul. It is the supreme wisdom and perfect love. Heratio W. Dresser.

The Instinct of the Soul.

I am often overjoyed to so how the set to the set go of eness and sympathy flourishe under the set of the set of custom. Again and age of opinions



Again and again of the latter that their childs as the latter meat and that the latter to the their instinct in the latter accommission and incomes a to Fruitarianism, but it was a ling of the sort. Cooks I was to a child, no more rail to act are lamb frisking in the field of to the great horned oxen driven through the streets than its boots have.

They may know, in a sert of mental consciousness, that the bacon comes from the pig and the chop from the shoop at dithe boot from the skin of the horse, but the higher consciousness wherein the virtues of sympathy reside, have no cognizance of this relationship, and it is a shock,

as dreadful as it is sudden, when the human soul is brought face to face with the actual cutting the throat, or stabishing the heart, or bludgeoning the brains of a creature that can look you in the face with eyes which speak of sensations similar to your own.

What lady could take a hammer and hit her pet cat upon the head, or take a big knife and gash the throat of her intelligent terrier or her brave Newfoundland, until their life blood had poured away?

The very thought of it sends a shudder of loathing through the higher centres, and tells of a state long past, and of depths from which the soul has long ago emerged.

I am led to make this point by an incident of real lite which lately came to my notice, an every-day common incident, but one which lets a light into the chambers of child life and gives a clue to which is the real and which is the artificial in human instinct.

"My little girl," said a mother to me, "was very busy one day with another young friend, setting traps for birds. They told me that they were going to eatch sparrows and blackbirds and thrushes, and I don't know what besides, and were going to have a big supper.

I was somewhat amused at their curious enthus asm and I asked my little girl what she would do with the birds, it she caught any; "I should take them," she replied with a most bloodthirsty air, "by the head and I should butcher them."

I could hardly believe my ears. It was like a boy saying that he would turn pirate and shoot every man be met and pitch his carease into the sea.

I looked at my girl again, and again I smiled within myself at her bloodthirstiness.

I am not a Vegetarian and I suppose I ought not to have minded if my little girl *had* carried out her boast, but somehow the idea of her catching birds and entting their heads off jarred a little on my sense of the fitness of things.

I am not a preacher so I kept my thoughts to myself and awaited results. However, no birds were caught and no butchering was done.

The next day the two girls were out for a walk and they had not been away long when they came tearing back home, almost crying in their distress.

It was a biting winter's day and they had found a thrush overpowered by the cold.

It was pathetic to see the way they wrapped it up in a piece of flannel and put it by the fire and tried to tempt it to eat bits of bread and milk.

There was no suggestion of 'butchering' it, and they would have been horrified had I suggested such a thing.

They pitied it and sorrowed over it as if it were a little baby, and their joy was as real as it was intense when the poor thing recovered and was able to fly away again.

Again I smiled and said nothing, but I was glad to think that their sympathy for a suffering creature was greater than their love of killing or even of feeding.

I quote this little incident because it emphasizes so forcibly that if people could only be brought face to face with what they are doing,, they would not do it.

It is all very well to descant upon the delights of pigeon pie, but if you have to catch your own pet pigeons and wring their necks until they sadly flutter into the mystic realm of death, you would postpone the pie for many a long Sunday.

How much the more then when it comes to the higher animals who can almost talk to you and tell you of their love for their little ones and their fondness for those who are good to them, and their deadly terror when the vision of death comes face to face with them, and when they smell blood and see the dread doom at hund.

I have seen the look of wild agony in their eyes; I have seen them fall on their knees, at the entrance door of the slaughter-house and refuse to rise, be they tortured ever so; I have seen them poleaxed as they knelt in the attitude of sumplication.

I have seen these things with my own eyes, because I wanted to know whether they were true, and the memory of the slaughter-house haunts me as I think that the same thing is going on all over the land as I sit and write here in my quiet study—and that it is going on every day, and that the same piteous scenes are being enacted behind thousands of closed doors, when there is none to pity and none to comfort them in their death.

I would not mind so much if it were in barbarous lands and cannibal islands that this tale of sorrow was being poured out, but the fact that it is in civilized, Christianized, gentle England that it is going on, as a thing of course, is what makes it so dreadful, because it makes the task of ending it so much greater.

If these things go on unrepented of and unsorrowed for in the green tree, what will not be done in the dry.

Vet there comes the great feeling of joy from the story of the little girls a knowledge that deep down in the human heart there is a strain of sympathy, a very stratum of gold, which will one day be raised to the surface, and that ere long men and women will look these things squarely in the face

and will say "By God's help we will not let these things go on unchecked. We will not only ourselves abstain, but we will take up the parable, and cry aloud in the streets until this curse is removed from our nature."

To-day we are setting traps and butchering every animal and bird that we can eatch.

To-morrow there shall come into our hands the bruised and the weary and the broken, and we will tend them until they be restored to joy and health again.

To-day we ask if it be human before we wantonly kill it.

To-morrow we shall only ask if it can suffer before we inflict our appetite passion upon it.

To-day we sit at our tables far away from the shambles, and the smoke of our feasts goes up like a veil to hide out the scenes that we dare not face.

To-morrow we will step down from our self-built dais on to the bed rock of our diviner compassion; we will go down into the hell of the animals, and from thence we will not come up again until we have redeemed some poor sorrowing lamb from its long drawn pain.

The to-morrow of our better life is already dawning through the breaking chrysalis shell, and if we will only step out into the assurance that that which is in harmony with our higher self must in the end be best for our bodies too, we shall have fewer gentle souls standing shivering by the river bank wanting to plunge into the Ganges stream, but eating still their bit of ox, or sheep, or lamb under the mistaken idea that they would grow weaker and feebler if they gave it up.

What is ethically right must be physiologically best, for Ethics and Science are twin children of the same God.

Peter Davidson.

TWO GODS.

1

A boy was born 'mid little things, Between a little world and sky— And dreamed not of the cosmic rings Round which the circling planets fly.

He lived in little works and thoughts.
Where little ventures grow and plod,
And paced and ploughed his little plots,
And prayed unto his little God.

But as the mighty system grew, His faith grew faint with many scares; The Cosmos widened in his view— But God was lost among his stars

11.

Another boy in lowly days, As he to little things was born, But gathered love in woodland ways And from the giory of the morn.

As wider skies broke on his view God greatened in his growing mind; Each year he dreamed his God anew, And left his older God behind.

He saw the boundless scheme dilate, In star and blossom, sky and clod; And as the universe grew great He dreamed for it a greater God.

Sam Walter Foss, in New England Magazine.

Helps to Health.

4 Serie of Article to L. tan Miles, M.A., Smaller Lens Comerce Author of Mr. Se, Brain a d Diet. The trusty, I.C. Red .

No I EXERCISE.

The public will eventually judge of a cause by what its representatives are, rather than by what they say they are.



The opinion is formed especially by the appearance. The opinion may be altogether wrong, as it is when the fat, red-faced butcher is considered a healthy man because he has a red face and is fat. But still the popular point of view has to be taken into account, and so each reader should consider how he may look as healthy as possible. I propose to give simple hints with regard to health by other means besides diet, in a series of My Earliest Exercises, articles in this paper. One will appear

each month. The hints may be put into practice in daily life, and will not demand more than a few minutes' attention each day. Let me begin with exercise.

Two of the best times for exercise would be the early morning and late evening before bed-time. But the exercises at this time may be of quite a different nature. In the early morning may come brisk movements to serve as a nerve-tonic for the day. They will not suit every one; there will be some who work better, as Rousseau did, without any exercise at all. Their best energy after their night of rest is devoted to their business, not to their exercise. But for those whom exercise does suit, full movements will probably be the best, because they empty the small vessels, the capillaries, and new blood flows in and nourishes the muscles. The fast full-movements are the invention of Mr. Macdonald Smith, of Steinway Hall, London; he is the only exponent of the System in England.

But if I try these exercises in the evening they make me wakeful. I do not lay down any rule, but for my own part I prefer others in the evening, and, among these, the exercises of extension. Of course there is no necessity for limiting exercise to these two times. At midday and at intervals during the day many small or large movements may be practised.

When one gets up in the morning one can start with brisk and full movements, which cannot be described in detail here. They include movements of the arms and legs and large muscles in general, and also of the smaller muscles. The muscles are extended and flexed sharply as far as they will go in both directions with a quick snap. During the exercises a person may call out, "One - Two." The right and left sides of the body should be exercised separately, not together. Let us take an example.

With your right heel you try to kick yourself, sending it smartly back and up; then you bring the foot forward and down again quickly. Repeat this five or six times, then do the same exercise with the left leg.

Another instance would be the body-swing in both directions. This is one of my favourite movements, and is very like the swing of a golfer; in fact it underlies a large number of athletic and hygienic movements. The severity of the exercise may be increased by degrees.

The second has of an Ellin to both morning and evering the contract of the Follower direct white the second of the seco all directions. The asset the access to must also be held. Soil is to the control of the co to courterast the constant whether it be in trains a term and the services

The third class one, plant on the control of the co evening. It may be call ditted to the con-The limbs and the whole to the property of the directions. Sometiment Constrain version sometimes it is an oval or expected divine. The process particularly found of these error of a carrier on the conarms, lors, and head. Here, as with the opening sides should at first he are relient independently

Next will come the relaying only ments, which were particularly to the arms, lens, rech, and selections and these will be surgested in the next number.

Avoid weight-lifting mill ver have a control or the of the various parts of your body. Welds-liftle and strength-exercises must come if they come at all and a very and of Physical Culture, after the can move this and the part of the body briskly to order. This is at cival in order as to children, who, moreover, should have many short smalls of rapid and interesting exertions rather than a tew long and slow drills.

Physical exercises all have their spiritual and intellect as meaning; they may all become symbolical, to recall to is. impress upon our minds and thoughts, and therefore make a part of ourselves, those qualities which we ." need: promptitude, rapidity, freedom by means of extension), grace, repose, and strength to resist culture to overcome difficulty. Why should strain and strength be developed last of all? One reason is that those who devel of strength first, seldom add rapidity afterwards. Besides, perpetual resistance is undesirable; the proper life sl, old rise above difficulty; it should not always be resisting temptation; it should have a tendency to do what is right rather than a difficulty in not doing what is wrong,

Eustace Miles.

CKING C Dept. Cambridge

The Lake of Beauty.

If t your leind he parentent due to all ty if the world and the angust eather 1 unales to the that the diin store,

All that you have within you, and that you could be all that you could be specified by you have that is no underparted a value and the limit be great. We see that It will safely come to you.

Yet equally order to be momentally contained to

will it come. All you expend of lever in a related bands will in kear a present a.

Therefore, do not be let the table of Do nor a 455 Normalia water a second in

shill have there elve to shill descend to drink and the Edward Carperties

The Outlook.

A gain I have to chronicle splendid work done in the Press world by the front-rank fighters of The Order.



I quote the following letter by Dr. Perks, in full, because it contains a mine of thoughtful argument which other writers may borrow from, when they take up the pen to wield it for our

Let me, again and again, insist on the same old song, Members of The Order must work for The Order, and letters to the newspapers form one of the most valuable of the methods of teaching the world to think.

If any reader wants to know how to begin to become a Press correspondent, let him write to me and I will gladly

DR. PERKS' LETTER.

¥ × Dr. Perks' letter to the Birmingham Weekly Mercury is as follows :-FOOD REFORM.

"Sir,-I congratu'ate con on the tone of your leader of the 15th inst, under the above heading, and on your insistence, in opposition to Sir. Lances Savver's cichun, up in t'e tret that an intelligently-selecter non-carmyorous cretain can furnish all the food elements necessary for the maintenance of portect height and vigour, and that it has, besides, the advantage of being free from the dangers inc dent to the con umpos not flesh.

Upon the reality of such dangers I may claim to splak with some little authority, having been engaged in extensive crartice for twenty-one years, during many of which I occur is d the post of medical subsequences in two large hospitals. One of these dangers, i.e. the angestion of discale agents, is not, as so op inisition by start d by Su Jemes Sawver, neutral sed 1 and appreciable extent by our popular methods of collection, reasons, bath is, and boiling, for in almost all cases, the temperature of the interior of the joints rulls to short of that lequired for the destruction of meltind is designation of the muscle albumen, which remains "underdone," or in other words, 'field naw,' and with the vitality and power for evil of its microcam, which have an empire of the total happon the chief and always present danger to flesh earling, as the presence in it of the clifte and possionis products where a every solution is always to tissue change. These Upon the reality of such dangers I may claim to speak with some little

products often in excess olving to severe muscular effort in driving of the instablise of educational taken but of the budy of the form in consumer, and there extained in consequence of the exercise roughly length analyse to deal with this extra quantity mend by in to that found by its own tissues, gives the in a last number or instances to one or other or the troubles coming in her for category of "gonry and theumatic" observes, and which, in their protean forms are not only responsible for much impaired physical and intellectual efficiency, but which a so bulk largely (directly

or induce by in the causes of death in our mortality returns. FT4 FT4 FT4

FLESH-EATING AND GLUTTONY.

"The routine treatment, by limitation, or by the complete withholding of flesh food in the e-diseases a most universally adopted by the miedical profession, is a pricinal recognition of the above fact, but unfortunately is not usually earned to its logical concaision, i.e., the aband anneal of the can e in

This unic acid is primarily "stimulant" in its action, and is the chief cause of the feeling or "well being" experienced after a flesh meal, but, as it the case with all stimulants, this first effect is meetably to lowed by toe "period of depression," for which relief is often singlet in all ollod, or in the fat ing of another meal before it is refly required, this is the exponent or extremely the fat that in carm, it one communities the number of an all readons to it to increase as stoking or much acts on the alleged up it is "toong qualitie of such toch to the thin the fat has another carbot of mean escenant in rank that the continuous series and in rank. Than even all follows.

To put it hortly it is to these two early made the earlier with its attendant or case so and gluttony with a behavior to the such the earlier of the carbot of the great interest of our population jectics. This uric acid is primarily "stimulant" in its action, and is the chief

 $\frac{1}{2} \left(\begin{array}{ccc} & & & \frac{1}{2} \left(\begin{array}{ccc} & & & & \frac{1}{2} \left(\begin{array}{ccc} & & & & \\ & & & & \end{array} \right) \end{array} \right)$

SIR JAMES SAWYER IS WRONG

"The slatement of Ste James Sowyer that in the present state of the andition the consemp-tion of meat was an incline instrument, not only for the worter, but the thing of intellectual webra, seem the power, good ness, work, emiclancy, and as rathest of the annian

being, is conclusively and abundants engineed by the reconstor

a large number of the world's greatest thinkers and brain workers. a large number of the world's greatest tunners and oran workers, if in Pythagor's, Plato, and Sociates onwards, including in the present control which will expend as Edward Caipent. Sir Israe P'turio, E'hs of Te la and Tolet i, not to menti n' many modern non-ca nivorous athletes who have made records in their several departments.

In fact, to anyone who will see, there is evidence on all sides demonstrating that flesh food is entire's unnecessary for the attainment and maintenance of the highest standard of physical and intellectual

SOWING AND REAPING

"But there is another side to this question—the ethical—to be considered. The use of flesh food ento is a vist amount of suffering upon our subhuman tell wish dring transit by 1 nd and sea and in the slaughter-yards, and the aim st unavoidable

degradation of large numbers of human beings employed as drovers staughtermen, &. and such use being unnecessa y and entailing such dire results is therefore wrone,

Are we not reaping such a harvest of disease and demoralization as a consequence of our own ill sawing? I believe so; and such a harvest is to me the strong of evidence of our violation of Divine Law in this respect -by its finits I judge it.

But I as obelieve that one of the ea liest great steps forward in hum in evolution will be the abundonment of carnivorism and that this century will witness it as the last did that of the abolition of slavery.

To basten this step is the object of bur food-reforming St. Georges, who, to quote the words of your article, 'must attack with a siring and sharp lance.

I have absolute faith in the ultimate successful issue of such combat. Such a step would not only advance, to an extent that no other refrorm could, the standard of this set, intellectual, and moral health amonest us, but would also in its incidental effects go far to solve such social p. a lens as "The L and Question." The Return to the Soil, "The Draik Question." and others which seem almost hopeless of solution by other mean."-

Paignton, March 18

I am, Sir yours, &c., ROBERT II. PERKS, M.D., F.R.C.S., Eng.

THE LOVE OF A DOG.

The Cheshire Observer tells a pathetic little story of a dog. It is one of those stories which teaches us to remember that all life is closely kin and that

"Nothing walks with aimless reet, And not one life shall be decroved Or east as rubbish to the york, When God hath made His pric complete."

The writer says :-

Among the monitors at the funeral there was one quaint but pathetic figure. He had received no invitation, and in fact, they had tried to keep him away, but the procession had not moved far away when he stole out unnoticed and waked saily by the hearse throughout its jamney to the churchyard.

This was the dead man's log, one of those nondescript varieties, half-Scotch and I alt Sieve. He jaid no attention to any ne but trotted solemnly beside his dead master.

In the church he pas ed quiet'y through the weeping congregation

and as quietly took up a position by the coffin until the close of the

At the graveside he stood with downerst head looking with mournful eves down into the grave, and seeming to realise, as perhaps he did, what it all meant

What thoughts were passing through the Ittle doggie brain? He made as it to other the grave, but someone diew him aside, and a little later he was put in a cub and borne away.

"Poor Little dog," said everyboar.

p.T.q

GUZZLING DRAMATIZED.

The Paris correspondent of the Daily News sends an account of a French Carnival.

It sounds very dreadful as the French do it and yet our own Christmas festivities are just as gross.

When a butcher has a fat ox fied up outside his shop and sells joints from it before it is killed, he is playing to the grossest feelings of a mob.

When slaughtermen hold public exhibitions of their prowess in killing and skinning and cutting up beautiful animals before a gaping crowd, they are feeding the tiger and killing the angel in the lives of their spectators.

And yet we in England have been doing both these things, and cultured foreigners stand amazed at our barbarisms.

Now they do similar gross anachronisms, and we can at once see how brutal is the spirit which delights in it. It is the same crowd that howled in the amphitheatre and watched the gladiators die, that to-day rushes wildly after the fat ox and thinks only of its death and of their own guzzling.

This is what the correspondent writes :-

The refe of the Buent Gras, or Fa. Os, patron of low on reaction to Town Council, was the and the coor the Viet ri Hugo velebration at the Place des Vosages (Place Rivale). The intrinsic was gross, the latter impressed one as relation. One appeared to the animal in that the other to the soul of the crowd

other to the soul of the crowd.

The Fat Ox was the observed in a grand popular lottery. He ug ned as the big proze. The winner had "the option" of taking a militone or selling him to the Societide I'V, contain no hardsoner of 200.

He is, after three days' throughal march through Paris and the environs to be son' to the shain, escand his caracter of min in to smaller through while given to winners at a butch or 's stellar Vicette.

His Excellence are the stylicht he but Ox cromen abelians make, escorted first March and Ambiershafe it in a mineral conduction. For expected, the last Ambiershafe it into mineral conduction, but on

es orted, just like an Ambassador geing to present credental's, by a detaclment or the mounted Gaide of Pari, and a play on of car orry. Then came three Game range dreast tweete numpeters, two heads at mis, thessed like "Coart cards," twelve drimmers, eighteen claimettes

as ms, thessed like "Coarca dis. Twelve diffilhers, eligible traffic intestand a brass band of forth executants all forming a foore of all concert.

The cars, embounate of gazz (a) representes the Goat Gozantia (the Roger the Codger of the Renassance), armed with hinfe and total

and surrounded with cooks and scull us in their or may unitarius.

Co es figures in in tho, gy as the goldess of seed time and harvest.

She was brought down to the Carnival's the sheating beyel, and entitioned. on a grand car, her this ne surrounded with calves and sheep -idl loto iv

Baechus was honoured on a car surmounted by a wine vat, in a vine-clad arbour. On this car there was the music of a Scotch bag-pipe Vine diessers and Barchantes danced round the wine tub.

His Excellency the Fat Ox hid a snowyrobe. Not a black or red hair was to be found in it. He came or the potient photding, powerful Nivernais breed that figure in a celebrated painting or Rosa Bonbein. As of yore, four Druids walked close to the Fat Ox, and a Villette tabble rushed after the cortege.

JAPAN.

From Japan comes a letter which tells its A LETTER FROM own story. Unconscious of half the work we are doing, we still go on sowing our literature throughout the world, and

sometimes we get such messages back as these to cheer us and to tell us that our work is never in vain. Mrs. Dukes encloses with her letter an order to send another copy to a new subscriber and a payment for all the numbers that she has already had. Will others please note and copy. Mrs. Dukes writes :--

Dear Editor, —I think it is to you that we are indebted for the regular arrival of the "Herald of the Golden Age" for probably more than three years. When reading its contents I often feet such a strong series of gratitude for the privilege, that each time a new number comes in I feel the inpulse to write at once and express my appreciation . It may be a interest for you to lin w that away out here in the far East the little journal is doing good.

While there are tew as yet who realise the importance of total abstinence form flesh as tood, yet there are some who are gradually imbibing the truth and are more or less affected by the perusal of such

I carry the journal about with me in my work, and have many opportunities of reading aloud to hearers as well as to lend where it wil be read. I find the sick room a most taxourable place to introduce this all important subject, especially where the patient is in a coma escent state. In trying to call the attention of other Christian workers here to this

most important feature of the Christian Doctrine, one finds it to be most unpalatable to them. It is much to be deplored that the so-called advancers of Christ's Gospel of Peace in far off lands make the grant intstake of advocating the use of fle-h for food.

The Japanese are natural vegetarians. They are a refined people, and only the very lowest class are found among the shambles. Indeed, it is thought by some that no full-blood. Japanese will engage in a business so valigar as butchery, or the taming of hites. There is a low data. Ly anese who are the upflit to be originally from Circa, and it is the class to take up the trade in stly. It is probably not more than a quarter or a century since the Japanese began to cat animal food.

It was first afrechised among the soldiers who were taught if it a pound of beer a day would improve the physical body and thereby at them better for 1st ody battlened s. Woe be unit on which in the cases at our owning a fance have by example inculcated so I was principle into the

minds of the innocent.

While the Japanese are almost universally fisherators, yet a g od Buddhist will not touch e. in 56. This paradonar religious sect will not t be at the taking () any universit to e either to provide a derivationary the are the fating of any fine cent in extract of personal of a resonance. Their shows are all made of word of straw. It is a sail fast that Minsters of the Gospel and Missionaries are accountable for the introduction of meat as a groper food in the homes of a concentration to the Constant and In this secary, at least, there is to exceed to again rance.

From a very small child I was always a present to killing any hing for

food, and while I ate of the meat that was on my father's table, yet be add

nd ferritwit in P the table and contact the same as a contact to the contact the con

the applies of the world of the Mander of the Good of the constitution of the authority of the authority of the constitution o

The system in least what was every whose means are sufficiently with a Control of Control with many management of the control Bach of the control of King com et Heaven."

HUMANE FEEDING

4 4 4 The explanation concern is fill- in gran much gladness by many was length be gentle in their food as in every other part

of their life, but who feared that their Labit of Lsh eating in cases of emergency would exclude their from fellowship.

I quote a letter just to hand from one of the Members of the General Council who has for many a year held high the gospel of Humane Dietary. -F4 -F4

AN APPRECIATION.

"The Order of the Golden Age" he says "has done well in making it plain that it lays no prohibition against the eating of fish caught in a net, because it is

ridiculous to place the existence of a herring and a case or sheep on the same plane. Though we are separated in all spheres of life, terrestrials have certainly a mutual kinship from which marine life is more remote to say the least.

There are many facts, such as the gradations of life to be considered, and also the great remoteness of fish from the warm affection the mammals of earth and sea have for their young, and also the fact that the great Master took fish into His hands and blessed them for the support of the five thousand.

The desire of the Executive Council seems to have been to strictly adhere to the higher ground of tru. Humaneness, leaving the use or non-use of fish to the individual judgment or the conscience of the members of The Order. The desire of The Order has been to present a great Reform in a practical and reasonable aspect to the world.

It certainly seems a wise step to appeal to the world as Food Reformers rather than make use of the more misleading and petulantly denied word. Vegetamanism.

When we return to the simplicity of Christ's Life and that of His Followers in Galilee, we start be on the Borders of the Promised Golden Age."

DISEASED MEAT.

12 The subject is a very in pleasant one and

and women being ted on sound and healthy find.

From the point of view of pine health I make never felt that a hunter ranging over miles of woodland was likely to

that a hunter ranging over times of world and was skep to be injured by eating of the wild game or practice and forest that he shot with his own arrow or sounted with his own specar.

But in civilized lands men are of fed upon wild and healthy animals, but upon pairwised and staffed and unhealthly creatures who would not have mady to get if the butcher's knife or the slaughterm his polence and not prematurely end their days

And this is the stuff on which our rising generation is being fed, and this is the stuff which is bringing in a lowered constitution to our race so that it easily falls a prey to Consumption and to Carcer, to Nerve Debility and to Insanity,

PRIME MEAT

174 174 174 What I am saying refers to what is called "prime meat"-i.e., to over fed, over stimulated, under exercised animals. Animals which are bred to be fed in the

quickest possible time and to turn out the heaviest (not the healthiest) carcases.

But if the best meat is so had, what about the bad meat which is ever being foisted upon the poor consumers?

People sometimes say that the inspection is so good that bad meat cannot get on to the market.

If they try to soothe their minds with this sort of consolation they will be simply shutting their eyes to the truth.

I have lived amongst farmers and I well know what happens when one of the herd or flock begins to show signs of sickness or wasting.

The first thought with many is the Cattle Market and the making the sick animal into "meat" at the earliest opportunity.

ONE CASE CALIGHT

a¥4 a¥4 rT4 Alderman Sir Horatio Davies at the Guildhall a few days ago, rightly remarked that "farmers frequently send up to London meat they would not

attempt to sell in their own neighbourhoods,"

This case was one where beef had been sent up from Peterborough, and yet it contained "tuberculosis deposits ranging from the size of a pea to an inch and a half."

The butcher who killed it deposed that "he noticed that the lungs had grown to the side, and that it was bruised, but did not think there was anything the matter with the meat."

If a butcher thought a case so bad as this was all right for "meat," how much less would be worry about the ordinary tuberculosed cow in the earlier stages of the disease.

They come on to the market in scores, and yet the poor eaters of meat wonder why tuberculosis is so rampant in the land!

A PATHETIC APPEAL

151 151 151 The blind pupils of the School for the Blind at Woluwe St. Lambert have appealed to the Belgian Chamber of Representatives and the Senate to in-

terdict by law the barbarous custom of blinding finches and linnets to make them sing better. The request, says the Daily Mail, which is couched in touching terms describing the horrors of blindness as experienced by the petitioners themselves, is written with the writing system for the blind.

LADY WARWICK

I should like to draw the attention of all my readers to an important conference that is being organized by the Countess

of Warwick at Warwick Castle on May 1st.

All who are interested in the development of an ideal village life and the restitution of the people to the land and the giving something of the joys of the land to the people should try to be present.

Full particulars will be sent to those who apply to the Lady Warwick Hostel at Reading. 15 15 15 1

THE GARDEN EVERYWHERE.

The Garden City Association is doing a splendid work. It is teaching the people of the land that slum-life is not the be-all and end-all of human intelligence.

It is putting into men's minds the idea that life in a brick yard is not the life that men or women or children should live.

It is stirring men up to dream beautiful dreams and to refuse to be satisfied until these dreams are satisfied.

The work began years ago in the attempt to teach window gardening and hyacinth culture in the squalid dens

of the overcrowded, and little by little the love of plant life, the love of the beautiful, the love of the living, has progressed, until the best minds have now conceived the possibility of making every street to adjoin a park and every court a garden.

NEEDED.

The Garden City Association, however, AN INSPIRATION needs to gather an inspiration from the beautiful cities of the Hindus, and to think and to dream of a city free from

the pollution of violent death, and from the wanton slaughter

When prophets dream, they dream of the best possible; when inspired idealists sing, they sing of the unpolluted glories of heaven. The touch of the commonplace has no part in their paintings.

So must the picture of our Garden Cities be-beautiful habitations from which violence and cruelty shall be eliminated and from which not only the gambling den and the not house and the gallows shall be excluded, but they shall be cities in which no slaughtery shall be done, and upon whose walls no splash of innocent blood shall fall.

THE PEOPLE MUST BE LED When I talked to Mr. Howard about this, he seemed to think that it would frighten people away from his scheme if it were to be "mixed up with Vegetarianism."

But prophets must ever see from the mountain tons of life. and must be willing to proclaim the coming dawn, long before the inhabitants of the plains are willing to rise from the sloth and slime of their benighted beds and to throw off their dark pall of ignorance.

We must help on this great scheme of Garden City making. but we must be sure that the gardens shall be based on God's Garden of Eden where all gentle life lived together in peace and compassionate amity.

MOB SPORT.

Modern Society tells a charming little story about one of our members, Lady Florence Dixie:

"We remember," says the editor, "once witnessing an instance of this. It was at Newmarket. King Edward, then, of course, Prince of Wales, was standing in the members' enclosure talking to the lady who is now

Duchess of Devonshire and to Lady Florence. Suddenly from the other side of the course, a para arose. A frightened hare had been stated, and driven within sight of the roughs hanging on the outskirts of the crowd. Immediate'v a chase ensued, and the terrified

the outskirts of the crowd. Immediately a chase ensued, and the terrified creature fled for its life wet further into danger.

An immense mobitol owed it, "for im," hooting and shouting, flinging sticks, and making wild grabs at it as it datted hither and thither.

Most people hughed. Bets were exchanged on its chances of escape. Then a shout was raised "They've got it," and the fickle interest of the fashionables in the enclosure suddenly turned to the subject more especially in hand, the condition of the favourite and his rivals, who came down the paddock just then.

One person did not even glance at the racehorses. Lady Florence Dixic quietly left the Prince's side, walked quickly to where her back was being walked about, and in a second she was in the saddle, and making at a hand gallop towards the cowd about the hare. She worked her horse through the mobilet man and made her way to

the navvy who had grip of the little beast. Stooping suddenly over his shoulder, she snatched the hare from his arms.

The man turned with a snatl of rage, and rushed at her horse's head. It was an ugly moment. But the lorse, answering to his mistress's touch and voice, reared high fighting out with his teet in a way that cleared the men from his immediate neighbourhood in a very speedy

tash in. Watching her opportunity, Lady Florence wheeled about, rode sharply Watching her opportunity, Lady Florence wheeled about, rode sharply watching and galloped straight through the lane that periore opened before her, and ga loped stringfit for a dist of plantason where socid injunted and set the creature free. Questy she tode back to the en losine; no one there seemed to have

remarked whather she had gone, or what she had been about. But it was a deci of genuine human findness and pluck which we have never torgitten; and partity or the sake of that remembrance we wish a double succe—to the crussele which Lady Florence Lads agonet abuse of brutal strength, and the tyranny of the strong against the weak."

Now this is the sort of thing I like to record about our members something real, something earnest, something with a bit of self-sacrifice in it, and above all something done quietly and unostentatiously and humbly and without any idea of the world's "hurrahs" about it.

RABBIT COURSING.

The following important letter has been sent by the Provost of the Order to the Editors of the E

DEAR SIR -1 Ican with regret that rabbit-cour are har by a certain section of the community been instituted as a "pastime" in I fracom e and I would ask you to allow me to utter a word of prote (again (f) barbarous innovation.

Your readers as a doubtless aware that the Bishop of Hereford recently introduced a full for the suppression of the particular to miser position, that his action was supposed by a Memorial which was eigned by about 500 representative leaders of thought in the country, one sting nearly all the principals of our University Colleges. Every near the expensions was a graduate, and the list contained many Fellows of the Royal Society, Doctors of Divinity, Doctors of Medicine, No.

The object of the Bi I was toget it bateonosing and time stagehunting declared (by Statute) to be criminal and purish able offered and afforcible that not yet flee one law by Act of Parli on int, it who dust it is consoler many years have passed. The growth of humane entiment which is taking place will ensure this, for it is a funcion that the appropriate taking place will ensure this, for it is a funcion of the public in the next.

I would, the erore, respectfully ask the gentlemen who are supporting and subsidising this brutal pastime to remember that in the coming stays they will be regarded by their tellow-townsmen, and also by their descendants, as persons who found pleasure in doing wrong be inflicting cruelty upon animals in this particular form whitst flow-could dos without maning legal penalty. I would ask them to consider that if tabbit-coursing (or tabbit-worrying, as it is more correctly terme by is to become recognised and labelled as a crime in the coming years it will be become it is regarded as a crime even now in the eyes of enlightened and cultured men and women who are acquainted with the facts connected with it.

Those who set for terriers upon a cut and encourage them to we rry it can be arrested and pumshed at the piecent time. Can there be any real difference, ethically speaking, between worrying a cut and worrying a rabbit? Both are equally harmless and sentient and also minocent of any offence meriting such a cruel death. In fact the rabbit is the more defenceless of the two, and, therefore, has a greater claim upon our compassion.

It may be denied, by those who find "pleasure" in witnessing the hopeless struggle which these poor victims of human tyrainia and depraced taste make to escape from the teeth of their tomentors, that eruelty is involved in rabbit-coursing. To such I would reply that it is a common occurrence for two dogs to have their teeth fastened in the same living rabbit and to be pulling in opposite directions. Would any of these gentlemen like to face such a death? If not, what right have they to inflict it upon a helpless and sentient fellow-creature? Is such action manly; is it not cowardly and brutal?

The claim of the rabbit to our sympathy and compassion rests in the fact that it is sentient and can experience terror and anguish like ourselves. The fact of its being bear with four legs instead of two does not place it beyond the pitiful regard of the Benericent Creator of all living beings and although the Law of England may not as set extend to it any protection, it might be well for our tabbit-coursing brethern to consider the words of Him who revealed a great Universa. Law when He said, "With what measure ye mete it is shall be measured to you again," and, "The merciful shall obtain merey."

I notice that some of those who are patronising this exhibition or human savagery are well known members of the Masonic Fraterinty, and I would contrously appeal to them to withdraw from further participate in this pittless 'sport,' for the sake of the prestige of that ancient Bratherhood, if for no other reason.

If they have apprehended the meaning of Masome Symbolism and the great truths which underlie Masomy, even to the extent which meer apprehenceship "makes possible, they must know that the great Cosmic Architect is working to uplift mankind to that plane where firmaneness, kindness, and spirituality are prevailing characteristics. Would they by their example and influence celled the building of that fair temple of Humanity in which the Divine Spirit shall become mainlest strained and the building of the Mas and Master "of the Mas inc Order should descend to the level of rabbit-coursing as a form of pleasure is calculated to bring sorrow to the hearts of Brethren who have formed a truer conception of the esotence meaning and surfaminty of Masome Idea's.

I would respectfully plead with the religious leaders of the tiwn to exert their influence so that this brutal innovation may be suppressed by local public opinion—pending the time when it will be suppressed for outpoint the country by Liw. The cleagy may well to low the exact of their noble Bash pland the Noncontornust Ministry can avail themselves of this cpp r unity to make mannest the healthy condition of the "Nonconformist Conscience."

In conclusion, may I urge the local Committee or the RSPCA and also individual humanitarians to watch I roppertunities or experting and challenging the cincilly which take place at these gatasings, and to do all that is possible to awaken humane sentiment with a view to langing about such a general depreciation at too deponable exhibition of the list for bloodshed which still exists more most, as well ensured as suppression.

Yours faithfully,

SYDNEY H. BLARD.

Glimpses of Truth.

If God dwells with one He dwell with the entropy of the one today. If He has along it, each there, He large one periode with all thou there is a value of the entropy of the love of Cod.

The unite surfer of the states of the state of the state

If we constrong under tand in the constrong tenders to the constrong under tand in the constrong tenders to the constrong

M de Lave your princ, a adminant not a set the solution of the law. Love healt, Love extends, the beets. Love is Code and Love fills as pressure, where Love is there can be no soft hiers.

Prayer is more than verbal petition; it is onese 3 of Spatt.

"Pray without ceasing."

HENCY Weep.

When we truly pray we change our own condition to receive.

The Lord is always willing to give.

W. J. Corvers.

To live in continual dread, continual cringing, continual pear of anything, be it loss of love, loss of money, loss of position or situation, is to take the readiest means to lose what we fear we shall lose.

PREVIOLE MULEFORD.

Nervousness is the scapegoat for much cowardice, 13th rance, and perversion. It is not as respectable as sortedia, which may be inherited, while nervousness is an expression of fear-thought which can be corrected by one's own right thinking.

HORAGE FLETCHER.

No two minds are alike, and therefore no two worlds. Five years ago your world differed materially from the world in which you note live, because your mind differed.

HEINRICH HENSOLDT.

The habit of consulting material causes for all cur feelings is perhaps the most enslaving, because the most constant. "This gives me a headache"—"that makes me bilion."—until it seems as if man were a shuttleen k, sputed by the elements, instead of the highest expression of Almighty Power—a co-worker with the Divine.

MRS. E. H. Conn.

Get the Truth, speak the Truth, ave the fruth, and never let the fires go out until mortality is swallowed up of me.

DR. JOSEPH ADAMS.

When we do love God with all our means and mind and small and strength, insee can be not one of regret, ten fise, rebellion, doubt as to also absolute justice, or anxiety for the present of the fature.

M. O. Collect.
M. O. Collect.

It you have a disagreeable limy it do at twelve of lick, it not blacken nine, ten, and elevent and a tetween, with the color of twelve.

GEORGE MW DOWNER.

Put where we love. So not stress to the Charles of the Universal and as a stress to the And space and all this constitutes to happy self. We shall be still together, the lapart.

The Telepathy of Prayer.

"More things are wrought by prayer Than this world dreams of,"

daily bread. They have become part of every-day



speech. We acknowledge that they contain a great truth. But, somehow or other, when things grow familiar, they often lose their charm and meaning for the multitude. The general truth is accepted; the particular application of it to life is neglected.

Prayer is the mightiest soul-force in the world; the best machinery is kept going by means of it; the grandest results of life are its products; not cotton, nor wool, nor silk; not material merchandise of any sort whatever, but the gold of buman love and heavenly wisdom, and the precious stones of those spiritual virtues which make up the perfect life.

"Wherefore let thy voice Rise like a fountain for the night and day; For what are men better than sheep or goats, That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer, Both for themselves and those who call them friend? For so the whole round world is every way Bound by gold chains about the feet of God."

It is like a dream- a vision of the perfect state. The whole round world bound to God by the golden chain of Divine love! It takes one's breath away. And yet this is the dream of every spiritual soul; it is the "ideal of every heart whose aspirations are ever seeking to scale the Divine heights." Multitudes hold it in creeds but not in action: but the man who has laid hold of God and allowed God to take firm grip of him lives all his life to realise this sublime end. His life is a perpetual prayer, so that there is constant telepathic action making for purity, goodness and love.

Telepathy is in the air; it is occupying a considerable share of attention in our literature. But it is nothing new, its power is in each one of us, and prayer is its sublimest outlet, its finest method of action.

What is Prayer? A very natural question. It is the meaning of the Spirit, the language of the soul. It is no vain repetition with its dissonant sounding brass and clanging symbol, but the aspirational attitude of the whole being of man. It is spiritual telepathy directed to the inmost sanctuary of our own life after the Divine vision; or directed to God's highest heaven to bring down His beneficent influences upon the earth; or our thoughts directed to some object we wish to attain, or some friend we are anxious to help.

Now, I want my readers to seriously consider with me how prayer as a telepathic force affects God and our own conditions and human life in general. Our Great Father is unchangeable; He is ever the same in His justice, and love, and righteousness. Do not let us imagine for a moment that our prayers change Him and make Him more compassionate and merciful. "The prayers of a righteous man avaneth

much," but only in the sense that they become the vehicle for the accomplishment of the Divine purpose. Every sincere prayer is a telepathic action by which spiritual conditions are made possible, and spiritual purpose is realised.

Prayer affects ourselves and our conditions. If men and women offer selfish petitions to God, to them the heavens will be brass; their souls atmosphere will be charged with rankness, and over them no clear sky will appear from which glints of sunshine break through. Selfish desires and prayers have also their answer. Their centripetal tendency is not to draw down the angelic influences into the sphere of conduct, but rather to encourage the perpetuation of evil.

The mind has only to desire earnestly enough after evil for the devil of vice to take full possession. There are thousands of possessed souls to-day, as truly the victims of demons as in the days of the Master of life and faith—legions that go out only by prayer and fasting, forces of hell that can be driven back only by the heavenly magnetism of the pure in heart, those men and women who have realised in themselves the power to become Sons of God.

The laws of the spiritual world can no more be infringed with impunity than the laws of the material world. The motive, thought, desire, and end couched in all our telepathic action contain within themselves our curse or our blessing. The man who wills to do evil in himself or to anyone, will send out from himself elements of discord and disease; but the disease and discord will rebound upon himself. There is no escape from the eternal law of righteousness.

But it is otherwise with true prayer, though the same law operates. Spiritual law does not change God, who wills that all men should pray; but it elevates the heart that desires. It turns night into day and death into life. It breathes a new spirit into all that the soul thinks and does,

By prayer the soul wings itself heaven-ward and brings back to earth healing on its wings. "Pray without ceasing," said Paul; in other words, will God-ward always. To do so is at last to discover the God-love within us and to realise His miracle-working power.

Still further does the thought lead us. Here we are face to face with one of the Divine mysteries. Yet it is a mystery the aspirant soul may understand. The uplifting of our spirit through prayer can become a fact only in proportion to the power which the soul acquires to will towards God.

As the earth is sphered in the solar world, so is our soul sphered in the spiritual. It has its own atmosphere; and upon the conditions of that atmosphere depend entirely the Divine light that may break through upon the soul, and the spiritual power it may acquire. "Let this mind be in you which was also in Christ Jesus," Why? Because the mind is the atmosphere of the soul, and the mind of a man must be pure and its elements rarefied before the soul can attain. What the solar action does in and for our atmosphere, the Divine magnetic forces do for us spiritually. When by prayer we open our whole being to these influences of heaven, our environment becomes renewed day by day, and our possibilities for good are multiplied.

Therefore, for the individual soul, prayer becomes the means of its redemption, God's ladder by which it climbs from earth to heaven. Yea, prayer brings the Divine Hermes who rescued Persephone from her bondage to matter, and we are led by him up to the heights of God. For Persephone is the type of the soul steeped in materialism,

and still striving after the Divine, which striving is rewarded by attainment in which the Spirit passes from glory to glory.

But this does not end our responsibility. All the upward growth of ourselves implies ever-increasing duties to our fellow men. Let those dream who will that the redemption of the race is something outside of human action, that it will be accomplished whether or no social regeneration takes place. The veil of Moses still hangs over Christians as well as lews. There is no redemption from without; all must be accomplished within. The Divine telepathy will regenerate the world when it is perfectly manipulated by souls whose temples are cleansed and whose spirits are in constant touch with heaven. Every mind is a battery sending out electric currents; every soul is a centre of magnetic attraction. Every day we live we not only draw to ourselves but send out from us feelings and thoughts pregnated with emotions and purposes, and these play upon the minds and lives of others, helping to lift them into purer conditions of being and inspiring them forward and upward to the divine summit : or, if our thoughts be evil and gross, which God forbid dragging them back and down into the valley of death.

If we open our hearts to the inflowing tide of God's life we shall come to realise Divine fulness and work the works of God. How beautifully Russell Lowell expressed this thought in his sonnets—

As the broad ocean endlessly upheaveth, With the majestic beating of his heart, The mighty tides, whereof its rightful part Each sea-wide bay and little weed receiveth, So, through his soul who earnestly believeth, Life from the Universal Heart doth flow, Whereby some conquest of the eternal woe By instinct of God's nature. He achieveth.

Loving thoughts create loving thoughts. Lofty ideals can be transmitted from mind to mind. Pure desires and noble motives can be sent out as angelic ministrants to others by the magnetism of our spirits. We can help, we can heal, we can lift up, we can redeem other lives by spiritual electricity. If the followers of Jesus Christ knew this glorious truth and acted upon it, mighty would be their power to bring His Kingdom upon earth. But that omnipotence can become ours only in the proportion that ve will towards God and realise His life in ourselves. And we can gather power to will and think Godwards in proportion to our willinghood to practise true prayer and fasting, to flee every lust of the senses in meats and drinks and selfish useless enjoyments.

What has been may again become; what shall be is with us now, if only we could see, and understand, and attain. The transmittent power of the spiritual world which Christ perfectly revealed, and the Divine possibilities of the human soul of which He spake – these are still the same, if we will learn the secret. The demons that went out in the Christ's day by prayer and fasting only are with us to-day, and their name is legion. So the works of God come to our hand that we may do them.

But who may be able for these things? Who may be counted worthy? You and I if we become like the Master and cleanse our temples of every impure appetite, and let the train of the Divine Presence fill the whole temple of our being, the outer courts as well as the inner courts. The soul that has the strength to resist the enervating tendencies of life as lived by society, who has the Divine conviction to fast

from the soul-destroying luxuries of the world, who is strong to dare to protect the lives of the weak, the dumb, the help-less creatures, who is heroic enough to shed no blood and have none shed for him on any pretext, and who prays could to make him a Saviour of men, that soul shall at last come to act magnetically upon individuals, societies, and e on nations, and by that power of the Most High which he will have acquired, drive back the false spirits that intest men and communities, and so redeem the human soul from materialism to God.

Hindoo Girl Warns Her Sex.

Sa tha W men m to for Fain Ma and Weining Furthering as

iss Balu Padsing⁶, a Hindoo by birth, who is a leen studying in England and traveling in Europe for nearly nine years, is at present in America, says the New York Sun, to study conditions here and to compare Americans with other peoples she has known. She is the daughter of a rich Indian merchant and went to England in the case of an English family to be educated.

"My well meaning but injudicious guides, an English family to whom I carried letters from relatives in England, thought to show me Chicago's greatest feature, first and took me to the stock mart where thousands of cattle are daily slaughterel. The sight, o awfur beyond imagination to conceive, so horrified me that my blood almost congealed.

"I am wretched at this moment recalling it and the mention of the name of the city makes me shudder. If I believed in a personal God, as do the American people, I should live in terror of His instant wrath. Unspeakable to me is this crime of animal slaughter, and atterly debasing in its influence over all who engage in it."

"What have you to say about our great Temperance movement?"

"The attitude of women towards the subject is full of inconsistencies and insincerity, and until the right attitude is taken there will be no real success. I told Miss Willard that she could not convert a person to a desire for a pure life while she herself debased her body by flesh eating.

"She contended that I was right to be a non-meat eater, having been educated so, while she was right! eat that w. (n) her ancestors had taught her was right.

"I attended a peace congress and heard eloquent spen hes from both men and women and was the guest of people who entertained the delegates at a table lader with the flesh of animals. And it was so incomprehensible to my hists that I should refuse these dishes that I was arged to permit them to prove by their Bible that I was wrong.

Then one of the ministers present proted verse after verse tending to prove that Je as sat at mean, and He aters eath and approved of ment cating. My mover rotall was that I could not eat anything the had been claim; that had ever looked out of eyes; that salveed. And I grew must at heart when I thought of the blushess or this inequal.

"So you see why I do it is cheve wherein win every the ed in temperance work, that if work, per amentious or any thing else until they clean at a machines of the same for many of hody."

"Women are not born what rooy become, and the primary cause of their enfeeblement is their clothing into their balats. Trese bar the way of women and women alone can remove these disabilities."

- " What do you suggest in the way of improvement?" was asked.
- "First diet: rext dress, next- but there will be little difficulty in overcoming other fault, when women live and dress in the right way. I have been in many public places in this country and have seen that all classes of women indulge, for instance, in the custom of wearing furs and feathers of animals, and thus increase the crudiness of their clothing by these burbaric adjuncts.

"Old and young alike wear head coverings grote-que to vulgarity. All classes are ruled by fashious - fashious that soon are supplanted by others no iteritidiculous. In the churches the dress of women is incompatible with real worship.

"I went to the grand Cathedral here on Sunday last and stood looking over the congregation. It made me think of a vast barnyard, with here and there an ostrich feather, that was a reminder of other fowls than the domesticated chicken."

"Our women are not exceptional in their love of ornamentation."

"Nevertheless, their admiration for such things proves the why and wherefore of their situation. I read in the papers the other day that one of your wealthy women here, who is accounted a philanthropist, went into a butcher's shop with a number of poor women in whom she was interested and stood with them watching a butcher cut meat and explained the names and uses of the various sections of the poor beast. What a comment this is on the degree of your civilization! Do you really hope for much from the uneducated when the educated are so ignorant of ethical laws, to say the least?"

"Your religion teaches you that God punishes the wicked and rewards the virtnous, and everywhere you see the wicked flourish, and the virtuous bearing unequal burdens. But you women are humble in religious matters, much more so than in other things, yet I believe you distinguish between a collent and essence, and I, in common with all observant Handoos, loss to the women of the Western world to throw off the formalities of religion first, and to face the truths of existence enfranchised by their own strength of mind.

"We of the East wait for that hour, and it is our part to make ready the women of India, who are believers not in Christianity, but in a Cause that does not reward and punish us, but teaches us to know the law of cause and effect, and makes us know that God neither rewards nor punishes, but that we punish and reward ourselves by our deeds."

Walking in the Spirit.

And never for an admonish us of every fault—that from the cradle to the grave it should walk beside us! And never for an instant are we left wholly to our own devices, nor allowed to deviate a hair's breadth from the right direction without a reproof—that we may turn in time. The divine warning comes in diverse and unexpected ways. An aching face and a lame back have each their message from the soul; and if we live an hour without the consciousness of love we shall directly be made aware of it. Though we skulk surreptitionsly through the streets, a heavenly host is following and angels hover over us; for to what pinnacle shall we ascend, or to what depths may we plunge, and not find there the Love of God? Truly was it said of Wisdom that her every path is peace; and knowledge is like oil poured upon the troubled waters.

Stanton Kirkham Davis.

Reviews.

"Truth, Strength, and Freedom," by Mex Haig, M.D., F.R.C.P., 1902. John Ball, Sons, & Danielsson Ltd.—Two Shitlings net.

Dr. Haig tells us that this little book is a record of his own mental and moral experiences, and of the struggle through which he reached his present point of spiritual outlook; what that is, he summarises thus. "The keynote of life is renunciation of self and of worldly rewards, and with the single eye thus obtained it becomes possible to follow truth for its own sake, and then the beauties of truth, strength, and freedom break like a sunrise over the mental horizon."

Dr. Haig reminds his readers that there is a real connection between this and his other writings, "and that diet has a relatively wast influence on Mental and Spiritual Evolution." From a physician, who has for many years closely studied the effect of flesh food on the physical organism, which he demonstrates (vide his book, "Uric Acid in Causation of Disease"), to be the production of many diseased conditions, this statement that it exercises a similar influence on the higher planes of man's being, is of great weight, and should have a special interest for our readers.

4 4 4

"The Principal Claims on behalf of Vivisection." A Refutation. Dep.-Surgeon-General Thornton, C.B., Nat. Anti-Vivisection Soc., 1901. Threepence.

We recommend this little book to those desirous of obtaining the knowledge necessary for exposing the fallacies of the vivisector's claims. Its alphabetical arrangement renders a reference to any particular class of operations, etc., easy, and the information given is fairly comprehensive. It bears evidence of much care and discretion, on the part of the compiler and editor.

"Good Health," (International Health Association, 451, Holloway Road London.) Price One Penny.

This is a new, illustrated, monthly Magazine devoted to Hygiene and Health. It is edited by Dr. A. B. Olsen, and is published in connection with the work carried on by the International Health Association, (which maintains a considerable number of Sanatoriums in different parts of the world for the treating of disease on hygienic and vegetarian lines). At their Institution at Battle Creek the visitors and staff number upwards of a thousand persons, fourteen resident doctors are maintained, and I believe it is a fact that tlesh food has never been used in connection with the treatment which is carried on there and which has proved so successful as to justify many similar Institutions being established in other countries. Although the Institution has lately been burned down, a new and more beautiful one will soon replace it. This Journal deprecates carnivorism in toto, but almost entirely from the standpoint of Hygiene. Its publication is another evidence of the growth of public opinion in favour of abstinence from flesh food.

"Esoteric Christianity." By Annie Besant (Theosophical Publishing Society, 3, Langham Place, London). 5/- net.

This remarkable book contains information concerning the hidden mysteries of the Christian religion, and it will be read by advanced thinkers with profound interest. The author quotes the Apostolic Fathers in support of her statements and convinces the reader that much of the sublime truth which was taught by Jesus and His immediate disciples has been lost or misinterpreted by the Ecclesiastical hierarchies of the early Church. It will tend to broaden the horizon of the English-speaking religious world and to create a more adequate conception of the transcendental nature of the Christian Gospel. It will also lead many to apprehend the essential unity of all the great religions of mankind, and thus undermine bigotry and intolerance. Seekers after Truth would do well to add this volume to their libraries.

ANNOUNCEMENTS.

The next issue of The Herald will be a "Medical" number and only on tain a symposium of person in favour of Natural and Humol. Det written by a names of Dottes Any Mot. directly when received that abstinence from carmy or in is the best regime to: human before, are invited to send a few paragraph, expressing their conventions on the subject, so that they may be included in the copy of the Journal of Varge number of copies will be cut to Member of the Method Protesson with the hope of leading them to consider and advocate the advantage of Fruitarianism

Members of The Order and Subscribers to this Journal who have not paid then sub-criptions for the current year, 1902, are re-pectfully requested by the Council to forward a remittance. Next a onth the names of a considerable number of subscribers to The Herald, whose subscriptions are much overdue will be removed from the list after the May issue has been too warded.

Hja nja hja

The only official address of The Order of the Golden Age is Palgnton. England, to which all communications should be sent

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American and Colonial Friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence. Greenbacks, or postal orders, should be sent,

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Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won

This Journal is now supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

If there is any Free Library, Y.M.C.A. Public Reading Room, Theological College, or other Institution, where this Journal is likely to be read by thoughtful persons, which does not at present receive a copy, the Secretary will send one regularly on receipt of a request from the Librarian or Committee.

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The cost of circulating the literature published by The Order in all parts of the world gratuitously, is met by the voluntary contributions of Members and sympathetic friends. No portion of the funds subscribed to The Order, up to the present time, has been used in paying for rent of offices, or for literary work - all that is needful in this way being provided by disinterested workers who have the interests of the Movement at heart.

Converts to the humane principles which are advocated by The Order are being made in all lands by means of the official publications, and many more could be influenced if the funds at the disposal of the Council permitted of a still larger circulation and distribution,

+ + +

In consequence of numerous requests having been made that the photographs of the Executive Council shall be sold by The Order, a number have been prepared, and can, in consequence of the large consignment contracted for, he supplied at the low price of one shilling, post free. Members across the sea who wish to possess the portraits of the Leaders of this Movement can therefore now do so. Applicants should state which one is required.

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